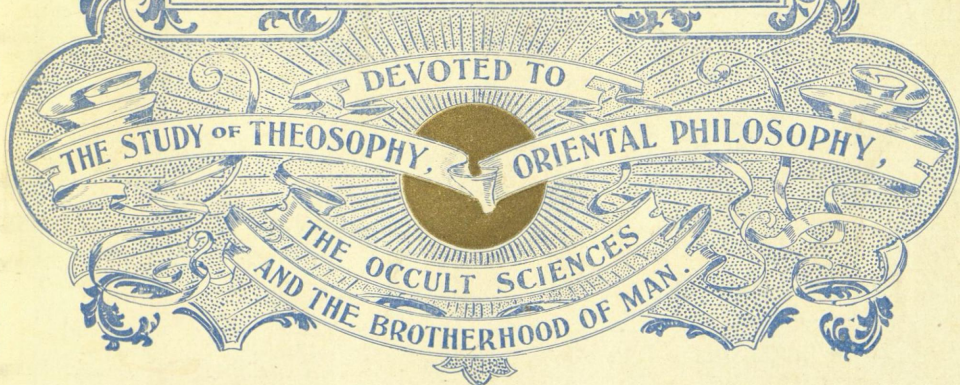
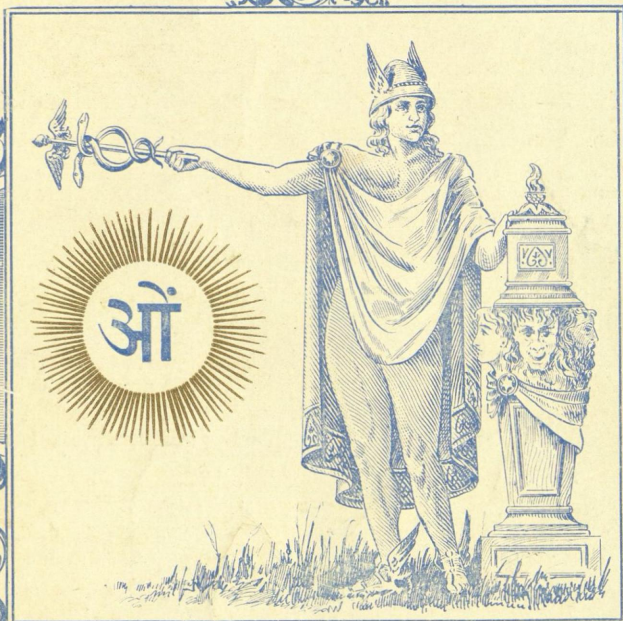


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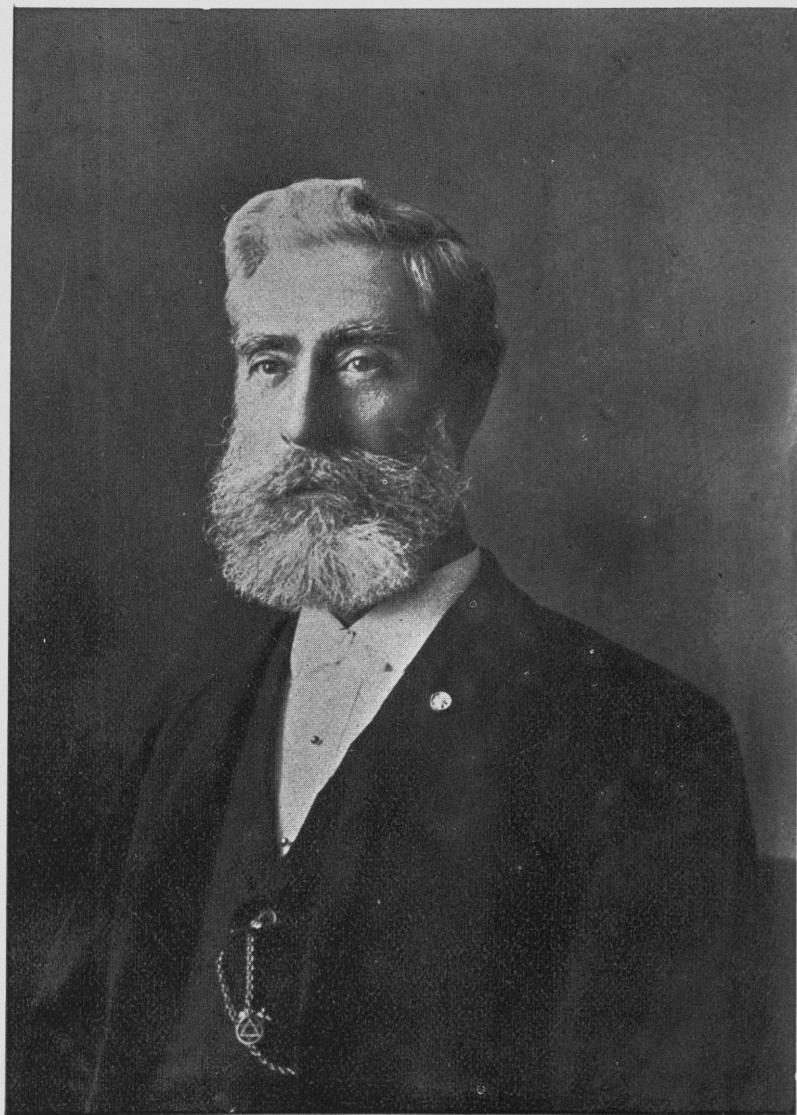
CONTENTS.

VOL. V.

FEBRUARY, 1899.

No. 6.

FRONTISPIECE	<i>Dr. A. Marques</i>	
SPIRITUALISTS AND THEOSOPHISTS	<i>Dr. A. Marques</i>	203
FRIENDS OF OUR MOVEMENT	<i>Dr. A. Marques</i>	211
THE HIGHER FUNCTION OF THE IMAGINATION	<i>Marie Howland</i>	213
SYMBOLISM OF THE EGG AND CIRCLE	<i>A. H. T.</i>	220
T. S. ECHOES—NATIONAL COMMITTEE LETTER		225
<i>Reports of Branches.</i> —Scandinavia, Minneapolis, Vancouver, Newton Highlands, Los Angeles, Spokane, New Zealand, Santa Cruz, San Francisco.		
BOOK REVIEWS		234
<i>Theosophical Magazines.</i> —The Theosophist, The Theosophical Review, Revue Theosophique Francaise, Theosofisk Tidskrift, The Brahmavadin, Theosophischer Wegweiser, The Vahan, Sophia, Teosofia, Light of Truth, The Prasnottara, The Dawn, Awakened India, The Humanitarian, Die Uebersinnliche Welt.		
T. S. DIRECTORY		240



A. MARQUES.

"Point out the 'Way'—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

VOL. V.

FEBRUARY, 1899.

No. 6

SPIRITUALISTS AND THEOSOPHISTS.

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THERE seems, of late, to be a very healthy and pleasing tendency among Spiritualists and Theosophists, to come to a more sympathetic and courteous understanding, and even to profit by each others' ideas and experience. In fact, when examined impartially, so much similarity is found to exist in the general principles of modern Spiritualism and Theosophy, that it is a wonder the followers of either could ever have been estranged, since both accept the phenomena and the hypothesis concerning the world invisible, while the discrepancy of opinion only begins at the explanations given or adopted for the said phenomena. But both sides, probably, must share the blame of past estrangement; on the one side Theosophists, because, having been taught that Theosophy was *pure* Spiritualism, *i. e.*, the only true Spiritualism, and ordinary Spiritualism was necromancy (H. P. B., Glossary, p. 307), and that Theosophy had been divulged by the same Masters who had started the spiritualistic movement, in order to check the errors and abuses of the latter, they grew rather supercilious, and too readily fell into the exaggeration that everything was wrong in spiritualism; and, on the other hand, the Spiritualists, because they also too readily rejected or condemned, on the dubious authority of their "guides" (and often without even superficial knowledge or understanding of Theosophy),

whatever Theosophical teachings happened to disagree with some "spirit" assertion.

But more liberal tendencies are gradually prevailing, with wider differences of opinion among the Spiritualists themselves. At present, but two points seem to constitute the marrow of disagreement, and of any antagonism against Theosophy, these being the following:

1st. The authority which is to be granted to utterances from the Invisible, *i. e.*, to the teachings and communications, or purported revelations of invisible entities, yclept "spirits."

2nd. The acceptance of the doctrine of reincarnation, which is the very corner-stone of Theosophy.

All other differences are really only minor and unimportant. It may, therefore, be useful to the readers of *MERCURY* to obtain an idea from spiritualistic authorities, of their position, in order to be able to speak knowingly.

On the first point, the Spiritualists were formerly wont to accept as law every utterance or communication from the Invisible, however commonplace, incongruous, or even palpably incorrect it might be, under the plea that "spirits" were all-knowing and infallible. But experience has taught them better. And now, albeit some of the old reverence and credulity remains, with a few, the majority of the Spiritualists admit the principles laid down by Robert Dale Owen, that "the phase of life which follows earth-life is, in the strictest sense, the supplement of that which precedes it;" so that the beings there "Have the same tastes, qualities and views as they had here;" their mental capacities, their judgment may be keener, but still they are *fallible*, and there is no instantaneous change of character when people pass through death from earth to spirit-life; * * * "our virtues, our vices, our intelligence, our ignorance, our aspirations, our grovellingings, our habits, propensities, prejudices even, all passing over with us," modified, it may be, to some yet unknown extent, yet essentially the same. (Johnson's Universal Cyclop., VII, 402).

Hence it is now conceded that communications cannot by any means be infallible, and moreover, they are admitted, sometimes, to have emanated from evil spirits. Experience has also taught Spiritualists that the communications received are certainly of two very different kinds; those which are distinctly original, prophetic so far

as they may go, or dealing with things unknown to sitters and medium, and those which are evidently only reflections of the opinions or expectations of the enquirers or of the medium himself. Even communications emanating from the spirit-world have specified all these points. For instance, Stead's celebrated "control", Julia, has repeatedly stated that, while she could see things out of the body which she could not have seen while in it, yet she "must not be thought of as omniscient because she did not have any more that old body of hers." Good spirits can certainly help, "but even their sphere of action and knowledge is limited." Some excellent, sound common-sense advice was once received through the mediumship of Mrs. Audouard, from an entity who called himself Voltaire, which has lately been reproduced in and cordially endorsed by the *Journal du Magnetisme* and the *Harbinger of Light* (p. 1083): "Do not endeavor to ascertain from us that of which we were ignorant during our lifetime. Death has not rendered us infinite. Limited ourselves, we have only the perception of limited things. Therefore, do not waste your time in striving to obtain through us (spirits) a forecast of the future, or to sound the unfathomable."

As soon as the Spiritualists are ready to follow such advice as that, and use judgment in the acceptance of information obtained from the Invisible, Theosophists will certainly be quite willing to meet them halfway, and cordially discuss the facts and the evidence, all the more so since one of the first rules of Theosophy is that everyone is fully entitled to his opinion.

On the second point, the great body of Spiritualists is rent into two factions: those who readily believe in reincarnation (these including the whole body of French Spiritualists, who admit the pre-existence of the soul and its reincarnation), and those who rabidly reject it.

Thus, among the well known exponents of Spiritualism in America, we see "brilliant lights" (as they are called by spiritualistic organs), like W. J. Colville and Mrs. C. L. V. Richmond, sustaining reincarnation "vehemently"; while others, like L. C. Howe, E. W. Wallis, Hudson Tuttle, A. J. Davis, A. B. French, J. C. Wright, J. R. Francis (all acknowledged as profound thinkers and all in communication with the spirit side of life), assert positively that it is absolutely false.

Another writer, who has many admirers among the American

Spiritualists, for his pseudo-scientific theories, W. M. Lockwood, is also against reincarnation, but simply because his narrow materialistic tendencies cannot rise up to it, he being really a wolf in sheep's clothing, one who very fairly deserves the definition given by R. H. Hutton: "What is called Spiritualism, should, I think, be called a mental species of materialism."

But worse still, the "spirits" themselves, *i. e.*, those disincarnate entities so-called (whatever they may be), who hold communications with mediums and sitters, and to whom are due the spiritualistic ideas of future existence, seem to be equally divided, and each faction is quite as positive of the utter worthlessness of the opposite belief. Thus, while entities who assumed high-sounding names of past human beings, have ridiculed the very idea of reincarnation, others, using equally high-sounding and respectable appellations, claim to have themselves lived several lives on earth, and give the list of the various names they were known by in their various rebirths.

Now, to the earnest seeker after truth, these wide discrepancies among Spiritualists, as well as among the supposedly infallible spirits by whom they claim to be guided, must be really distressing, and ought to show that there must be something wrong in the spiritualistic information. It has caused the following admission in the *Progressive Thinker*: "It is well known that there are multifarious cults among Spiritualists. Certain occult questions have not been definitely settled by *those* who communicate with mortals from the spirit side of life. The philosopher, the careful thinker, the one who weighs all statements in a painstaking, critical manner, deplors the great divergence of opinion that exists among spirits on the questions of special importance and significance, and which seemingly could be easily settled by all in the one way only, * * * and the most perplexing is that of reincarnation."

Thus Baron Mikos, from Hungary, is truly puzzled by the spiritualistic contradictions concerning reincarnation, and asks the following question: "How is it that some spirits pretend even to have been reincarnated several times, and say that everybody must pass through a lot of reincarnations, while other spirits say there is no such thing as reincarnation? I think spirits ought to know whether there is reincarnation or not, and it would be hard to think that such spirits are liars or don't know anything about it. Now, what is the truth?"

To this, the editor of the *Progressive Thinker*, who is well known to have very narrow and quite materialistic tendencies, and who is a virulent opponent of the reincarnation theory, replies as follows:

"This is indeed a puzzling question to those who think spirits have infallible knowledge. Now, the solution with spirits rests exactly as it does with mankind. Without spirit information, men have arrived at these two conclusions: Many believe in reincarnation, and say that they are able to recall incidents in former states of being. At the same time, it is held as fundamentally true that all recollections are lost in slipping from one to another. Hence, it can only be a matter of theory. If the spirits freed from the body have been reincarnated, they have lost all memory of such state and cannot testify from experience, any more than man can. (!) It would, however, appear reasonable that spirits ought to be able to perceive the reincarnation of others, if such event took place. Yet this may or may not be possible. However this may be, we would not set them down as knowingly deceiving. They have *theorized* themselves into the belief, just as good and well-meaning people have in earth-life. The entire plan of organic being is utterly opposed to reincarnation(!); there is not a shadow of scientific evidence in its support(!). It is an ancient doctrine, produced to account for phenomena now fully explained by other means. The presumption is that a doctrine or belief is untrue in direct proportion to its age; the older, the more chances against its being true."

The flimsiness of the *Thinker's* argument makes it useless to notice it, except to put on record that, according to the editor's belief, even when they do not lie, communicating "spirits" are not infallible, but *theorize* as we do. However, by a strange coincidence, the same number of the *Thinker* contains another article, by a Mr. E. S. Green of San Francisco, in which we read the following:

"While I have long vainly challenged anyone to give any evidence of reincarnation that I could not explain on the hypothesis of spirits hypnotizing(?) mortals, and causing them to review the scenes that they had known, and to practically live the lives that they had lived in the form, for brief seasons, yet I now receive some teachings on the subject from those in the other life that compel me to think, that though not literally true, there is some basis for the claim, as with all human theories. They teach that there are worlds of darkness and worlds of light, and that every soul, in its

perigrinations, must roam them all. Some of these spirit teachers also claim that the lowest animals, through countless incarnations and many worlds, evolve into human souls, when carnate pilgrimages cease. But this is another mystery we cannot solve."

Now, while thanking Mr. Green's "guides" for condescendingly admitting that there is at least some basis of truth in the theory of reincarnation, we have here a clear example of the discrepancies in spiritualistic teachings. Therefore, which must we believe, the spirits who admit the theory, or those who deny it? If those that admit it simply lie, or if they "theorize" on what they do not know themselves, the same may quite as well be postulated of those that deny! And this is the principal trouble with Spiritualism—that those who hold communications with the so-called "spirits" have no way of testing the trustworthiness and veracity of the communicant; the very best a "seance" believer can do is to attribute the message to a "good" spirit, if it suits the fancy of the receiver, or to a "bad" one if it does not suit.

In comparison, however, with the hopeless confusion and contradictions of the American Spiritualists on the reincarnation question, it is refreshing to read how the subject is treated in the liberal spiritualistic organ of Melbourne (Australia), the *Harbinger of Light*:

"I am glad to see the subject of reincarnation exciting so much attention, because, far from being antagonistic to the elementary truths of spiritualism, it really serves to confirm and extend them, for it bears precisely the same relation to these, which the higher mathematics bear to algebra. And I would say to those to whom the sublime doctrine of reincarnation appears unintelligible or incomprehensible: Lay it aside * * * If it be an eternal truth, it will remain unaffected either by the belief or unbelief of a single human being, or of millions of human beings. If it be not a truth, its acceptance will at any rate have had a beneficial influence upon the character and conduct of those who receive it, for the following reasons: It offers the only logical and rational explanation of the wonderful inequalities and disparities of capacity, circumstances and conditions which we observe among our fellow creatures. In the absence of such an explanation, there is no escape from the conclusion that God is unjust, and this is unthinkable. It helps to reconcile such of us as have found life full of trials, troubles, difficulties and calamities which we do not seem to have deserved in our present

existence, to their infliction, and enables us to endure them with patience and resignation, by the reflection that they are, or may be, the righteous retribution we are undergoing for the misdeeds of a former life. It gets rid of the glaring absurdity of the supposition that a single lifetime of seventy or eighty years can possibly be adequate preparation for a life of absolute purity and perfection beyond the grave. It supplies an immensely powerful impulse towards a life of self-sacrifice, of active goodness, and of earnest effort towards righteousness; because everyone who has mastered this great and glorious truth, knows perfectly well that his happiness or misery during the intervening period which is spent in the spheres, as well as during his next life on earth, will be determined by the manner of his life in the time that now is. But, as I have said, if any Spiritualist feels that reincarnation is beyond his mental grasp, let him dismiss the subject from his mind, and wait for further light. To a student of algebra, some of the theorems of Laplace would appear unintelligible, and the tables of satellites worked out by Delambre would seem incredible; and yet they repose on demonstrations, just as reincarnation does; for if we are to refuse the concurrent testimony to the fact, borne out by many hundreds of spirits of the highest grade of intelligence in the other world, what shall we say to the evidences of spirit return, afforded by our friends and relations who have passed away? Shall we accept the latter and reject the former? If reincarnation is, as Mr. Moses declares it to be, 'beyond him,' I would simply say: Lay it aside. Do not trouble your head about it. But do not complain if others, in whose minds it presents itself as one of the sublimest of all truths, write of it in the columns of the *Harbinger* for the benefit of the many hundreds of Spiritualists in these colonies (Australia) who, to my knowledge, accept it as a just, reasonable, intelligible and undeniable law, to the existence and operation of which all the facts of embryology; all the transformations of insect life; all the transformations undergone by our physical form between the cradle and the grave; all the metamorphoses of the plant world; and all the most ancient and widely-spread religious beliefs in the world—the Buddhist, the Jewish and the Christian—bear powerful and concurrent testimony. Let us therefore come to a reasonable position. What should be the attitude of every philosophical truth-seeker towards the doctrine of reincarnation? Should it express itself in this wise: 'I don't believe

it; I don't understand it, and therefore it cannot be true;' or should it not rather be this: 'I am not omniscient; human life is full of mysteries, and this seems to be one of them; it may be true; how can I pronounce that it is not? I will keep an open mind on the question.'? We are all learners. Spiritualism is not only a progressive but an illimitable science; at present those who have studied it the most profoundly are the first to confess that they have scarcely mastered the first letter of the alphabet. We should therefore be very careful how we reject any statements that are made to us on such a subject as reincarnation, by the spirits of men purporting to have been among the greatest teachers of antiquity, both in science and philosophy."

Some obdurate, self-opinionated Spiritualists will certainly still object to such liberal sentiments, blindly and obstinately clinging to their pet theories. With those, no compromise can be made. But, if the majority of the liberal, earnest and yet "critical" Spiritualists will only abide by such rational advice as that reproduced above, there will be no difficulty for Theosophists to extend the hand of friendship. Therefore, we may fairly expect to see, in the near future, Spiritualists and Theosophists side by side studying the mysteries of the Kosmos, for which Theosophy will soon be found the most satisfactory illuminating earth-light. And while each, according to his idiosyncracies, will use different methods of study, yet the only rivalry will be in the endeavor to reach *Truth* for the benefit of all.

A. MARQUES.

"Life sure is He who flames through all creation. The wise man knowing Him, speaks of naught else; he sports in Self, in Self finds his delight, yet doth he acts perform, best of all God-knowers he."

"Truth wins alone, not lies; by means of truth the path doth widen out—the way the gods go—by which seers travel on, when once desires are o'er, to where is That, truth's grandest treasure-house."

FRIENDS OF OUR MOVEMENT.

WHEN asked to what nationality he belongs, Dr. A. Marques replies that he is a true cosmopolitan, a typical specimen of the age, a Kaliyugic man. He issued from a father born in France of Spanish parentage, and a mother born in Calcutta from a Scotch father and an English mother; and by pure accident, as his parents were travelling at the time, Dr. Marques happened to be born on the sunny shores of the Mediterranean, at a place then Italian and now French. His early life was spent in travelling over Europe and Northern Africa, and he acquired an extensive education, crowned by scientific degrees in both French and Italian universities, after which he dedicated himself for a time to practical scientific agriculture. Chemistry, medicine and music were his favorite studies, although he had also quite a taste for languages, of which he studied fourteen, being still able to speak and write fluently in four.

While on a pleasure trip around the world, in 1878, he touched at Honolulu (then truly the Paradise of the Pacific), and found it so congenial that he decided to make it his home. From that time he became the devoted friend and defender of the lovable and much-abused Hawaiian race, who hold him in the greatest respect and affection.

In 1885, a friend casually loaned Dr. Marques "Isis Unveiled", and in that book he found an answer to many of the puzzling questions of his life. He went back to Europe, got better acquainted with Theosophy, and in 1889, in New York, joined the T. S., both Mr. Fullerton and Mr. Judge being his sponsors. At the earnest request of friends, and as a matter of pure civic duty, he served in 1890 in the Hawaiian Legislature, as representative for Honolulu. In 1885, he was decorated by King Kalakaua with the knighthood of Kapiolani, for having successfully introduced artesian well-boring in the district around Honolulu, rendering possible an expanse of lucrative rice-fields through a district previously barren and at the mercy of insufficient rains.

Since 1892, Dr. Marques has devoted his whole life and energies to the Theosophical movement. For many years the only F. T. S. in the Hawaiian Islands, he succeeded, in 1893, in starting the

Aloha Branch, T. S., which has always remained staunch, and of which he has several times been re-elected President. Recently, having tendered his resignation on account of intended departure for Australia (where he has been requested to assume the office of General Secretary of the Section, and which office he accepted as a duty), the Aloha Branch unanimously refused to act upon his resignation, but appointed, instead, a Temporary Chairman, until such time as he might return to Honolulu.

Dr. Marques' studies in Theosophy have been essentially along scientific lines, and inspired by the purpose of helping others. Therefore he has lectured and written on many subjects, not only in Honolulu, but also in San Francisco. That his writings have been highly prized is evidenced by the fact that they have been widely printed and translated in Theosophic magazines. His pamphlet on "Scientific Corroborations of Theosophy", which has been through several editions, has been acknowledged one of the most valuable documents for propaganda purposes. His book on the "Human Aura" is the only complete text book as yet extant on the subject. It has received much praise wherever it has been read, but especially in India. A new and improved edition is now in preparation, the author having already received requests for the privilege of translation in seven foreign languages. While a loss to the American Section, the transfer of this indefatigable worker to the Australian Section may be expected to result in benefit to our cause, giving Dr. Marques a wider field of usefulness. He promises that the readers of MERCURY shall continue to have the benefit of contributions from his pen.

THE HIGHER FUNCTION OF THE IMAGINATION.*

IN one of those wonderful Dreams of Olive Schreiner, "The Dream of Wild Bees," a tired mother sleeps at her work, and wierd beings come to her softly and say: "Let me lay my hand upon thy side where the child sleeps. If I touch him he shall be as I."

These beings come, one after another, urging that they may touch the place where the unborn child sleeps that they may confer their special gifts. One is Health, and he promises that whomsoever he touches shall always have the "red blood dancing in his veins," and life will be "a long laugh to him." Another is Wealth, and he says that if he touches the child it "shall live on the blood and sinews of his fellow men if he will; and what his eye lusts for, his hand shall have."

The procession continues. Fame, Talent, and Love come with their gifts, but the mother is deaf to all their promises until one appears who attracts her attention strangely. He will not promise wealth or fame or love. On the contrary, he says: "When he runs with others they shall reach the goal before him. For strange voices shall call to him and strange lights shall beckon him, and he must wait and listen. Far off across the burning sands where to other men there is only the desert's waste, he shall see a blue sea! On that sea the sun shines always, and the water is blue as amethyst, and the foam is white on the shore. A great land rises from it, and he shall see on the mountain tops burning gold."

"Shall he reach that land? Is it real?" asks the mother. But the wierd being only smiles and asks: "What *is* real?" The mother looks up through the being's half-closed eyes, and, to the surprise of most readers, she says, "Touch!" "And he leaned forward and laid his hand upon the sleeper, and whispered to it smiling; and this only she heard: 'This shall be thy reward—that the ideal shall be real to thee.'"

The lesson which this dream teaches is that the greatest boon of earth is the power of recognizing the ideal as the real. This power

*A paper read before the Geneva Conference of June, 1898, by Marie Howland.

may come to rarely fortunate individuals as a birthright, but usually it is developed by the esoteric training of the imagination. The imagination is the consciousness of the Higher Self; or of the soul in its emancipated condition; in other words, "the eternal pilgrim", which is the real individual without mask or veil. How beautiful this real being is, is dramatically shown in another of those marvelous dreams entitled, "In a Ruined Temple."

The power to rise to that higher plane of being where the ideal becomes the real, is sometimes attained by what seem to be quite ordinary persons, but in reality they are not so, for the ordinary mortal always plods and thinks, has faith in plodding and thinking, and never, even on the spur of the moment, becomes a hero. It is true that there is a vast difference of spiritual attainment between one who is capable of a heroic deed only when under the excitement of a great occasion or emergency, and one who voluntarily bears heavy burdens year after year, for duty's sake; or espouses an unpopular cause solely from the love of truth when the sure result is contempt and oblivion. The first, under the sudden arousing of the Higher Self, might do a really heroic deed, and yet would utterly break down under the preparations for a very simple surgical operation, or prove an utter stranger to the ordinary sacrifices of a life of grinding toil for the support of a principle.

We say it is through the imagination that we are enabled to have glimpses of the real life or to dwell in it altogether—the imagination being the consciousness of the Higher Self, the real Ego. To the materialist this is heresy—perhaps mere folly; but on these higher planes we see and know, building surely and rapidly, like the bee its hexagonal honey-cell, without pattern or geometrical rule.

The function of the imagination in the realms of thought and discovery has never been fully recognized, but glimpses of its scope and meaning are afforded by some of the great scientists. For example, one of the most interesting essays of the learned Tyndall is upon the function of the imagination in scientific research. To be sure there is nothing very radical in his essay except the title. The scientific investigator, he says, must have a working hypothesis. Does not the mathematician claim as much when, for the purposes of his demonstration, he assumes, for example, that a certain angle is greater, equal to, or less than another to which it is compared?

The difference between Tyndall and lesser lights of the galaxy

of science, is that he was not afraid to use the word imagination, while they have generally assumed that we can only arrive at truth through the processes of reason; the truth being that by logic, the very science of reason itself, not a step can be taken except upon the assumptions of the imagination—that divine inheritance, proof of our divine origin, by which we *know* all the axioms of mathematics, though unable to prove them, any more than the working bee could prove that he is building a true hexagon.

Scientists are fearful that the imagination will run away with reason, and assume that it has no place in the investigations of science. Our astronomers are largely of this class. They would readily admit that the logic of the Ptolemaic system of astronomy, with its childish, cumbersome theories of cycles and epicycles, retarded the progress of our knowledge of the kosmos; but they do not seem to fear a further and continual retardation by their devotion to routine. As a rule, they cling to long-taught theories accepted without question in the schools, and they decry the use of the imagination in the field of limitless space, the heaven-appointed theatre of a faculty of limitless range.

Regarded in the most prosaic light, the imagination is the source of manifold pleasures. The poet, the painter, the philosopher, live in a higher world than does he who has no use except for what he calls the practical. What so practical as that which creates new worlds for the rest and delight of the soul overburdened with the cares of this? What so practical as that which teaches us

“Before the transient and minute

To prize the vast, the stable, the sublime?”

In the fairy car of the imagination, we cleave the interstellar space, and, on and on through bewildering galaxies of whirling suns and systems, we sense the vast order and harmony of the universe, and drink in the music of the spheres. We may say this of the ordinary imagination; but there is a possible development of this power which, as we try to analyse it, seems superhuman. Limitless, unwearied in its flights, it fills the soul with courage to endure the trials of earth-life—that little span of the journey of the eternal pilgrim. All of us have the power in greater or less degree to develop this wonderful faculty, this higher cultivation of the highest sense we possess. There is no duty so potent, no philosophy so wise, as that which leads to this culture. It is the clairvoyance of the soul. By

this alone does true modesty, and the devotion to truth for truth's own sake, grow strong in the heart of the student. Contemplating with rapture the panorama of millennial worlds existing beyond our own, makes evident the childishness of supposing that a creature so imperfect as the ordinary denizen of this earth must be, can picture glories in the universe vaster and more sublime than omnipotence has evolved. To presume that we are capable of conceiving greater beauty, order, harmony and happiness than exists upon countless millions of worlds is to assume that the Infinite is limited. Infinite space, infinite time and infinite creative power, imply infinite variety. The infinitely grand and glorious must exist, or we could not conceive of it intellectually, or through the kosmic clairvoyance of the higher imagination.

But some student will say, "By the same law will exist the infinitely small and inglorious." True; but we do not need the aid of the imagination to discover these. We encounter them at every step upon this planet, and know that we are living on a small and very undeveloped world. Indeed, we cannot conceive a much worse one having any claim to moral and spiritual progress. After ages of struggle, we have not brought its surface under full control; have scarcely conceived of that control as its destiny; we have not eliminated the ugly "square corners" from our rooms, houses, parks and gardens, learning of the bee the beauty and economy of space afforded by the hexagon. We have not only failed to learn how to be happy, to rear the vast proportion of children born, but we are still committing the most awful crime possible to beings made in the image of God—the destruction of human life.

Our hope for the redemption of this world is in the fact that we know, or, that we may know if we will, that we are here to work out our salvation gradually and normally, following our "true masters" when we know them to be such. And we know that every "living soul" has a part in this work of redemption, and that every deed, every word, aye every thought of life, aids or retards that process of redemption. The thought is almost overwhelming. Immanuel Kant said that two things filled him with awe, "the starry heavens and the sense of responsibility in man."

I have long been impressed deeply with the need that exists of inculcating in all teaching higher ideals of the destiny of the human race on this planet. To this end we must not only give those al-

ready formulated, but inculcate the exercise, not only of the intellect in scientific research, but of the imagination in its noblest visions and conceptions. Man is the microcosm, we are told. Where in him may we find the whole universe except in the realm of the ideal? And, being a radiation of the Supreme, he should be ever conscious of his divinity, cherish and cultivate loftiest conceptions of his nature and destiny, and of the destiny of his present world; and whether those conceptions be his own or those of other students, whether they be true or not, he may rest assured that they cannot transcend the truth.

Hebrew rabbis of the Middle Ages present in the Kabbala a cosmogony startling to the ordinary student. It teaches that the central sun is a center of rest. Around this central sun three systematic suns revolve with their planets and satellites. The first, or inner system, that is, the one nearest the great static center, revolves on a polar plane; the second on an equatorial plane, the third being our system, known as the solar system. I do not know if the Kabbala defines its plane of revolution about the static sun. In the "Secret Doctrine", the Kabala's cosmogony and that of the Aryan philosophy are compared. In the latter we have a working hypothesis stupendous enough to exercise the most daring imagination. It accounts for the evolution of the seven principles of man; the higher proceeding from the central sun; ours, the fourth sun, endows man with his mind and its vehicle, the astral body, while "the earth, in its triple unity, builds the physical body."

Working hypotheses in astronomical research should be the grandest that the imagination can conceive. It has always appeared puerile to me to attribute the light and the life-engendering energy of the sun to great conflagrations fed by the wasteful process of the impact of falling worlds. This theory persists, despite the fact that even could we conceive a world big enough and hot enough and able to find and consume worlds enough to heat up all the empyrean to the uttermost bounds of the solar system, and this during millions of years, it is well known that as we approach the sun at noonday, ascend high mountains or rise in balloons, the heat decreases. Heat is but a mode of motion set up by the sun acting upon our atmosphere.

It is the characteristic of the primitive mind to attribute familiar causes to unknown phenomena. In the thunderstorm the untutored

savage sees gods in battle. The thunder is the din of their clashing shields; the lightning the flash of their gigantic spears. To the ancients the sun was the chariot of Apollo; the moon the wife and sister of the god of the day. All phenomena was interpreted anthropomorphically. The sun, the most brilliant and glorious object visible to the eye of man, and unquestionably the sustainer of life, if not its source, was naturally the object of man's profound wonder and reverence. The primitive man could not measure its size or distance, nor guess its movements among the other suns which we now know the stars to be; yet, with all the mythological and absurd notions of the ancients about the sun, they were surely more correct, in essence at least, than are those scientists who conceive of it as a huge furnace of fire.

Great scholars have approached the study of the sun solely from without, counting the intuitions of the imagination for naught. This might be justifiable if the influences of the sun were purely physical; but the chemistry of the sun's action is a vital chemistry. To appeal again to the "thinker" that is within, we sense that we are physically but an extension of the sun's matter. Our blood ebbs and flows with the great solar life currents; our pulses are synchronous with the kosmic heart. How can it be otherwise? How can any other condition be conceivable by the higher imagination?

The sun is "the great reservoir of the electrical, magnetic and vital forces of our solar system, and it pours out abundantly these streams of life-giving energy." In this, idealist and materialist agree. Both had long speculated upon the fact that savage folk-lore had so universally attributed life to the sun, or worshipped it as a creator. The modern student sees the sun, not as the originator of life, but as a reservoir, which implies a storage drawn from some far-off and greater source.

Kant's expression of awe at the sense of responsibility in man is one of the most significant that I have ever met. At first thought, man seems but a most limited creature. He finds himself a prisoner on one small crude planet—a prisoner without parole. Enemies surround him. The fire burns him, the water drowns; wild beasts devour him, or poison him to death with their fangs or stings. A thousand fruits tempt him but to destroy his life. Floods and droughts and untimely frosts destroy the products of his toil and spread gaunt famine over the land; earthquakes raze his cities to

the ground, or swallow them forever in the sea; and cyclones are a terrible and frequent scourge; the thunderbolts of heaven strike him dead in the twinkling of an eye; treacherous, malaria-breathing swamps and marshes, and more terrible and insidious sewers, poison the air he breathes; deadly maladies await him on every side; and, most dreadful of all, he listens to his lower self and easily finds excuses, not only for the ignorance and disobedience which has kept him from "working out his salvation", but even for the murder of his fellow beings. In his groveling doubt of his high nature and destiny, he waits for miraculous interference—for the gods to come down from heaven and perform a greater crime than he can be guilty of, viz: to save him from the just and natural result of his sins. It was, doubtless, the contemplation of these dire calamities and man's attitude of helplessness, that made Immanuel Kant wonder that he should possess the sense of responsibility.

But man's salvation and the salvation of the world rest upon this responsibility. And whence comes that sense of responsibility? From "the light that lighteth every man that cometh into the world." If we ignore that light, if we even seek for it anywhere but in ourselves, we are lost. Through that higher intuition we have called the imagination, we know that we find God within—not in the heavens—nor on Mount Olympus. We know that this planet is our home, and that we can make heaven or hell of that home, just as we can of the narrower individual or family home. That innate sense of responsibility, interpreted by the Higher Self, makes it plain to us that our destiny is to redeem the world from the "curse" that our long disobedience has brought upon it; to awaken and stimulate the sentiment of brotherhood among all the peoples of the earth, and unite them in great industrial armies for the entrancing work of physically and morally redeeming the world, preparing it for the nobler race that is shortly to appear. The passion for reclaiming and glorifying the earth is but the normal and further development of the passion for improving and beautifying the home, the town, the State.

From the center outward is the universal law of development. We should care for the body, make it strong and beautiful, for, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And then follow the words, "If any man defile the temple, him shall God destroy; for the temple of God is holy, which temple ye are." Alas that such inspired lessons should not be universally heeded!

As the body is for the soul, so is the home for the body, first, and then in its extension; and through its outward beauty and its order and harmony within, it responds to the common uses of the soul. The further and further extension of this beauty, order and harmony, can alone respond to the more developed needs of the higher and nobler citizen whose consciousness embraces, not only the beauty and harmony of his immediate environment, but the beauty and harmony of the whole planet, at least.

The soul of man, or his Higher Self, never for a moment doubts that to accomplish this evolution is man's destiny upon this planet. The "chief end of man," says the catechism, "is to glorify God and enjoy him forever;" words of real inspiration, however narrowly interpreted by creed-bound souls. They must come, like all inspiration, from the Higher Self, because they appeal to that Self in every heart. This is the way great moral truths are known, not by scientific deduction.

[To be continued.]

SYMBOLISM OF THE EGG AND CIRCLE.

THE circle has ever been the symbol of space and kosmos in eternity, representing Divine Unity, the Source of all being, the "center of which is everywhere, and the circumference nowhere." It is the primary shape in nature, and therefore the basis of area.

To Plato is ascribed the honor of originating the idea that the Deity geometrizes. He postulated that the Creator made the universe of a spherical form to resemble his own shape. The "Secret Doctrine" states: "The idea of representing the hidden Deity by the circumference of a circle, and the creative power, male and female, or the androgynous word, by the diameter across it, is one of the oldest symbols. It is upon this conception that every great cosmogony was built. With the old Aryans, the Egyptians and the Chaldæans, it was complete, as it embraced the idea of the eternal and immovable Divine Thought in its absoluteness, separated entirely from the incipient stage of the so-called creation, and comprised psychological and even spiritual evolution, and its mechanical work or cosmogonical construction."

The circle with a central point denoted the dawn of differentiation. It was the germ within the Mundane Egg, which became the universe or the boundless Kosmos.

The egg was the ancient symbol of life in immortality and eternity; it also symbolized organic matter in its inert state. It was carried in procession at the celebration of the ancient mysteries, and was considered too sacred to be eaten by the Orphic and Pythagorean dogmatists, who believed that it contained the first principles of generated existence. Plutarch, in discussing questions relating to the generation of the world, affirms that in the Orgies of Dionysius it was the custom to consecrate an egg, as representing that which generates and contains all things in itself.

Among the sacred symbols of the Hindus was the Brahminical golden egg, from which, they believed, emerged the creative Deity. The custom of exchanging eggs on Easter Sunday originated from the Oriental regard for the egg as typical of the resurrection. The Egyptian priests never ate an egg, for it was sacred to Isis. The winged globe and the winged scarabeus—which signifies to become—were only other forms of the occult symbology of the egg.

According to the esoteric doctrine, the egg is the symbol of Devachan, or the abode of bliss. Theosophic students are familiar with the teachings in regard to the Auric Egg, which exists through all lives, carrying with it the whole karmic record of the reincarnating ego. It is from the Auric Egg that the "Adept forms his astral bodies."

Frequent reference to the egg as a symbol is made in the "Book of the Dead." In the building of the kosmos, during the great struggle between Solar Energy and the Dragon of Darkness, Ra, the Mighty One, remains in his egg.

The sacred books of the Brahmins contain many allegories relating to the esoteric properties of the egg. One allegory is that the four elements within the fifth, ether, emanated from the egg; that it was covered with seven sheaths, which in time became the seven upper and the seven lower worlds. Separating into two parts, the shell became the heaven and the contents the earth, while the albumen was transformed into the terrestrial planet, earth. Vishnu is represented as emerging from the egg, with a lotus in his hand. The Mystery-God, whose name was so sacred that it must not be pronounced by the ancient Egyptians, was believed to be the Kos-

mic and Universal Shadow which brooded over and permeated the Mundane Egg with His vivifying spirit. It was "He who opens" the gates of life and death, and proceeds from the egg of the world to begin his dual work.

In the stanzas of Dzyan, which refer to kosmic evolution, the following lines seem appropriate to our subject: "Darkness radiates light, and light drops one solitary ray into the waters, into the mother deep. The ray shoots through the virgin egg; the ray causes the Eternal Egg to thrill and drop the non-eternal germ which condenses into the world-egg."

Professor Max Muller, in his study of Scandinavian cosmogony, finds in the poem of Nöluswa, "The Song of the Prophetess," which is alleged to antedate the Vedas, that the Mundane Egg is represented as the phantom-germ of the universe.

The egg is regarded as the symbol of life eternal, of salvation, and of the resurrection, by nearly all the Christian religions of the world. In studying symbolism, we find that certain symbols have an esoteric correlation, and that it is frequently difficult to discuss one symbol without referring to its complement. The egg and serpent, like the serpent and cross and the circle and cross, are so curiously related, that a thorough interpretation of one cannot be given without including the other.

Having observed how significant the egg has ever been, it is not difficult to conceive how the circle has become so mystic. Ancient philosophers ascribed to it a very serious and mysterious importance, attributing to it the dimensions of the perfected square, or formless square, which, esoterically considered, signifies the boundless circle. The square within the circle represents the most potent of all the magical figures.

The prophet Ezekiel, in describing his vision, says he "beheld a whirlwind, from which came out one wheel upon the earth, whose work was, as it were, a wheel in the middle of a wheel—for the spirit of the living creature was in the wheels."

It may be interesting to show briefly the significance of the cross in its relation to the circle. The plain circle, as previously mentioned, typifies divine unity and the glyph of life and immortality. A circle with a central point (figure 1), indicated the "first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite." In the third evolution, the point became the di-

ametrical line (figure 2), symbolizing "a divine immaculate mother-nature within the all-embracing Absolute Infinitude." The fourth stage of the circle is represented by a vertical line crossing in the center the horizontal diameter, and becoming the mundane cross (figure 3).

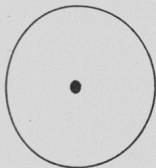


FIGURE 1.

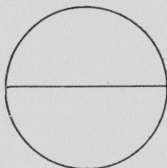


FIGURE 2.

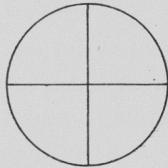


FIGURE 3.

The "Secret Doctrine" teaches us that this is the symbol of the third Root Race, or the origin of human life, and that when the circumference disappears and leaves only the cross (figure 4), it is a sign that the fall of man into matter is accomplished, and the Fourth Race begins.

Pantheism is symbolized by the cross with a crescent in the circle. When, through natural evolution, the separation into sexes was accomplished, the circle with the vertical diametrical line (figure 5) became the sign.

The circle surmounting the T, or tau (figure 6), in Egyptian symbology, indicated the emblem of life; when represented as above the cross, it was transformed into the sign of Venus.

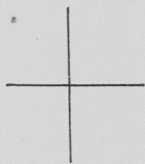


FIGURE 4.

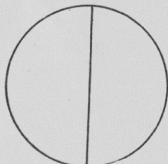


FIGURE 5.

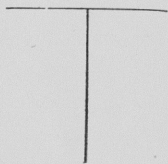
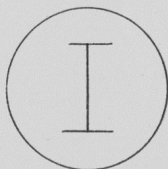


FIGURE 6.

The gold wedding ring has a very ancient phallic origin and typified fertility. The decimal system used by several nations at the present time, must have been known to the archaic races. It is based on the sacred number ten, represented as the sign which became later another phallic emblem. The foundation of the pyramid of Cheops was claimed to have been built upon the geometrical combination of the digits with the naught.



Madame Blavatsky says: "The symbol in its first comprehensible manifestation was the conception of a circle with its diameter line, to

carry at once a geometric, phallic, and astronomic idea, for the one takes its birth from the naught, or the circle, without which it could not be; and from one, or primal one, spring the nine digits, and geometrically all plane shapes."

The circle with a diameter line, according to the Kabbala, represented the ten Sephiroth, or emanations, composing the Adam Kadmon, the archetypal man, the creative origin of all things. We quote the following transcription from the sacred Jewish book:

"When the first assumed the form of the crown, or the first Sephira (the word Sephira or Sepher means to cipher), he caused nine splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions; that is, these nine with his one (which was the origin, as above, of the 9), together made the 10, and those numbers were the light."

The Pythagorean decade, or the digits of number ten, seems to have emanated from a divine comprehension of the Unknown. The disciples of Pythagoras, Plato, and Aristotle believed that plurality proceeded from unity, and in time became re-absorbed in its original source, the circle. The Pythagorean decade was composed of three trinities, with the "One Source of All", representing the whole kosmos. They believed that this sacred number, indicated by the unit and a circle, was written by the hand of God upon the heavens in imperishable letters, as the ten primitive signs of the Zodiac.

A. H. T. *

REWARD.

I was a Christian. I loved and served God, the great Judge of all human actions, who metes out reward or punishment as the actions may merit. I served God faithfully. I prayed and fasted and kept my vows, letting no one come between me and God, however much I loved them or they might love me.

I died and went to heaven. I came up before the judgment seat, and God forgave all wherein I had erred or fallen short of His commandments.

But I had wronged a fellow creature on earth; had taken away her happiness and good. She was not a Christian, and had died and was now in hell. Her moans of pain came up to me amid the songs of the redeemed, and her pale, sad face kept haunting me. She had not forgiven me. God could not forgive me for sin against another, but only for sin against Him.

I could not stay in heaven. I went down to hell and bowed at the feet of this fellow creature, and asked her forgiveness. She replied: "Your acts sent me here. If you would be forgiven, take me from out this place." I took her place, and she went up to heaven. I remained in hell, but I felt no pain, heard no groans, saw no fearful sights; I saw only her look of joy, heard only her words of forgiveness. The songs of the angels and the praises of the redeemed sounded far sweeter to me than they ever did in heaven. For *she* had given to me the happiness which God could not give.

KARL KRANE.

T. S. ECHOES.

TO ALL BRANCHES OF THE AMERICAN SECTION, T. S.

DEAR CO-WORKERS AND FELLOW STUDENTS:

For the benefit of those who are not acquainted with the birth and organization of the National Committee, it must be stated that it was instituted by Mr. Alexander Fullerton, at the Annual Convention of the Theosophical Society, of May, 1898, to unite and take the place of the six scattered States Committees appointed for propaganda work during Mrs. Besant's lecture tour. (See Report of Proceedings, pp. 15 and 16). It was found impossible for Mr. Fullerton to keep in touch with so many centers, and he felt it wise to centralize the work as much as possible. This body, as now organized, is composed of fifteen members in Chicago, and one corresponding member in each Branch of the Section (except those of the Pacific Coast Division, which is doing excellent work under its separate organization, with Miss M. A. Walsh as President, Mr. W. J. Walters as Vice President, and with headquarters in San Francisco).

Every member in Chicago corresponds with four or five outside branches, through their self-appointed corresponding members, and writes at least one letter monthly to every branch under his care. These Branches are invited to outline to us their methods of work and study, to give any experience, matter of news or of general interest that they feel might be of use or encouragement to sister branches, and to ask, in return, any questions that they wish, for information, advice or instruction, or for exchange of ideas. Then the Committee meets the first Saturday of each month in Chicago. Members read letters received, and all hear the reports from distant branches. Each member takes notes from the others' letters, of points of interest or methods of work that fit the special needs of his branches, and thus an exchange of helpful suggestions is made and material gathered for correspondents.

We in Chicago thus look upon ourselves as a kind of collective and distributive agency, whose duty and purpose it is to form a bureau of information, consisting of plans for meetings and study classes, methods of work, synopses of study, manuscript lectures, etc., holding these subject to the call of all branches in the Section. We realize that the success and usefulness of the venture depend largely upon the quality and amount of material received. We can give only as we receive.

Our monthly meetings have shown a steady increase in the amount of valuable suggestions coming in, and the cordial responses to the letters of our band of workers are cheering and hopeful of future fruitage. We voted at our January meeting to send a monthly letter to MERCURY, incorporating all ideas and suggestions as they come in. Each member, in rotation, will write one

letter during the coming year, thus lending variety to add to the interest. This explains the cause and purpose of this, our first letter.

It is suggested that the regular plan of conducting branch meetings might be varied once a month or six weeks by some such question method as the following:

1st. Let some question or topic be decided upon by the majority and announced for a future date, when every member is expected to contribute something germane to that subject—either a quotation, a paragraph or page from text-book, or, best of all, words of his own as the result of his study of the subject, or a short paper composed by himself. Let each be limited in time to five or ten minutes. If a branch is too large for all to take part, let there be a call for ten volunteers for the first night, the others holding themselves in readiness for future occasions.

2nd. Request each member to come prepared with two questions written on slips of paper, or appoint a committee to prepare them. Put these in a hat and allow each member to draw one. Give a few moments for quiet thought, that each may study his question. Let each give his answer within a time limit, and when he has finished, give the question to all for further remarks. Then call for the next question, and so on until all are answered, when the hat is again passed around for a new set. Let it be the aim of all never to allow discussion to degenerate into argument. Each should endeavor to present his understanding with the tact and courtesy becoming to students.

An entirely new method of conducting meetings, by dividing up into groups or classes, each in charge of a leader, is used with increasing success in Golden Gate Lodge, San Francisco. This is described in the December *MERCURY*, and is especially adapted for larger branches.

For further suggestions, we would call attention to our circular letter issued in September, 1898, and would again lay stress upon the practice of rotation in branch activities, committee work, and in class study leadership. Try to give all members opportunities to serve in different capacities, that each may at last find the niche or place in which he can serve the cause best. This a valuable hint to our many young branches, where there is no natural leader—one a little in advance of the others in ability and understanding. Even where there is such, his unselfish aim should be so to lead that the latent powers in all will be drawn out. He should study the members, and try to give younger workers every opportunity to serve in capacities which will bring into play the fullest use of their varying powers. Rotation of opportunities will thus help square people to fit into square holes, and round ones to find the round holes.

The two chief faults which debar Theosophists from being more and more useful and valuable members, as they grow older in study, are lack of clear, definite knowledge and pride. Pride holds us back, for fear of making failures, while instead each should try to make the best possible use of his one talent. Lack of definite knowledge can be overcome; first, by improving our habits of study; and secondly, by religiously sharing every new morsel of knowledge; for until we can *tell* what we learn, we really do not *know*. This the test of ~~wisdom~~ *wisdom* or definite understanding.

To develop habits of careful and attentive study, we offer the following plan: At some meeting, let the majority decide upon some topic they wish to learn something about (for instance, Astral Light; Maya; The Three Life Waves; Monadic Essence). Let volunteers be called for, who will hunt out all they can find on the subject, in the books at their command. Assign a certain manual, book or magazine to each volunteer, and let the results of the study form the material for some future meeting. Every student should make a record of the references studied, from whatever authority or text-book he uses. Carefully note the page of book or magazine, giving first and last word of reference to the subject in hand. Write this out concisely, under headings, which thus preserve the synopsis of study carried on. The corresponding member of each branch is then requested to collect these, combine under appropriate headings, copy them on a separate sheet of paper, and send to the National Committee with the monthly letter. These references and synopses for study will serve as guides for other branches, and as an index to any student wishing to work upon special topics. Last, but not least, it will cultivate habits of definite and careful study among our members. The "Ancient Wisdom" or the "Secret Doctrine", studied in this way, would give the best possible mental discipline.

If this plan is responded to in a manner showing any sign of its being of value to our Section, we will publish the topics for study, with references gathered on each, in MERCURY, every month. Is this of enough value, we ask, to justify your cooperation with us? The Committee feels that this might become a valuable department of work, if enough are sufficiently interested to use it and to contribute to its support.

It has further been suggested by one of our correspondents that every branch should subscribe to "Vahan", and that meetings can be varied by reading questions and answers therein contained, and giving valuable information accruing from experiments and work going on in London, which is not found in any of our text-books. This is a good plan to use on "emergency evenings", when the set program may have to be unavoidably broken up and set aside from some sudden cause.

Back numbers of "Vahan", MERCURY and the old "Theosophical Forum" also contain valuable knowledge. Delegate one or more of your members to search through old files or bound volumes of these, and of "Lucifer", "Theosophist" and "Path", for valuable short articles buried therein. The members of the branches that possess these have a golden opportunity to be of use, by typewriting the best and shortest articles, and sending us manuscript copies for our Lecture Bureau, to be loaned to our younger branches, who never saw these old magazines, and who could use the articles in their public and Sunday meetings.

In the matter of study, let us, as far as possible, devote ourselves to Christianity and up-to-date science in the light of Theosophy. Let us prepare ourselves to show the harmony between them and the ancient wisdom. To quote from one of our leaders and authors: "We must use every scientific proof to bring to Theosophy unbelievers who cannot otherwise be reached; and for

both these points it is an imperative duty for our members to study and better qualify themselves for the campaign by devoting more time and attention to the advanced science of the day, and each and every one ought to get further 'scientific corroborations'. The same course ought to be taken towards the Bible and Christianity." Let us learn to translate and correlate Theosophical terminology as far as possible into religious and scientific nomenclature, so that we can meet intelligently both minister and scientist.

In closing, we wish to call attention to the devotional part of the study classes. Great danger lies in the development of the intellect faster than the spiritual part of our nature—the eye rather than the heart—and a few moments' silent attention to noble thought and high aspiration should open each meeting, or meditation on some passage in the "Voice of the Silence." Read Mrs. Besant's pamphlet on Occultism, Semi-Occultism and Pseudo-Occultism, if you would know the truth about spiritual forces, which the world ignores or calls impractical. Let us join forces in this closing year of the century, and seek to unite ourselves by invisible cords of mutual service and friendship. Let each member silently pledge himself to do whatever comes within his sphere of usefulness, for the good of all, whether it be sharing references for study, new ideas gained, synopses of lectures delivered, essays written, or in active committee work, or in words and acts of sympathy, encouragement and charity to all. There is not one who cannot help in one or more of these paths of service.

We thank you for past favors received, and would say that any suggestions of further usefulness will be gratefully received and carried out in so far as practicable, by

Yours sincerely and fraternally,

THE NATIONAL COMMITTEE of the American Section, T. S.

REPORTS OF BRANCHES.

Activities in Scandinavia.

The three lodges in Stockholm continue their joint meetings at the central rooms of the Section. The most prominent lectures held during the autumn have been: "On Practical Vedanta, According to Swami Vivekananda"; "Fortune and Misfortune", an essay by Mr. A. Knos. Animated discussions followed these lectures. The Gothenburg Lodge, whose list of members is steadily increasing, has moved into new and larger quarters, with a lecture room that will accommodate about eighty persons. The lodge arranged five public lectures in the autumn, at which Mrs. Besant's "Esoteric Christianity" was delivered in Swedish by Mrs. Helen Sjostur. These lectures were received most enthusiastically by the audience, and have given rise to increased interest in Theosophy. The answers and explanations given by Mrs. Besant to different questions, put to her during her stay in our country last January, have been taken up for study and discussion at private lodge meetings; as these answers

are all relating to matters of vital interest, they have been greatly enjoyed and appreciated by everyone. The newly-formed lodge at Sundsvall (Norrlund) is very active and progressive, forming a center from which the Theosophical teachings are spreading far and wide in this rather benighted part of the country. Favorable reports are received from Norway and Denmark as well as from Finland.

M. WESTERLUND.

MINNEAPOLIS, MINN.—Ishwara Branch, T. S. is doing good work here this winter. Though we have lost some members, those that remain are in earnest and are making great headway. Our Sunday class has been discontinued during Mrs. Davis' absence. Mrs. Davis and Mrs. Dodge journeyed to Boston the last of November, the former to do some work for the Boston Branch. We were charmingly entertained by Mrs. Sythes, who is an earnest worker for our dearly-loved cause. Mrs. Davis is to stay a month in Boston, then on to New York, and then westward, visiting a number of branches on her way. She has not done much lecturing as yet, but her branch work is unexcelled. Mr. Haskell of Harmony Lodge, Los Angeles, made us a pleasant visit, and gave an outline of the work being done there. This month we expect to have one of our union meetings of Ishwara, Yggdrasil and St. Paul Branches. H. C. D.

VANCOUVER, B. C. (Vancouver T. S.)—Miss Walsh arrived December 9th, and met the members of the branch the same evening. December 10th, she gave the first of a series of eight lectures and eight class studies, which proved instructive and helpful. It would be difficult to form any correct idea of the good work Miss Walsh has accomplished, but certain it is she has sown the seeds from which the results are sure to come, for not only has she deeply interested many outside the Society, but has infused fresh life and energy into the members of the branch. Many non-members have expressed pleasure at the way she has of expounding the Theosophical truths. Miss Walsh left us on the morning of December 20th, and proceeded to Equality, and from thence to Spokane. A glorious work is being done, and we hope her efforts will be crowned with success; the united good wishes of the branch go with her. Theosophy is young yet in this city, but we believe we have the material here for a good sound center, and we are sure the Theosophical teaching will attract many who are not satisfied with scientific and theological theories. Theosophy will give an answer to the problems of existence, which many are no doubt seeking.

F. A. ROUND.

NEWTON HIGHLANDS, MASS.—The past six weeks have shown much energy in Theosophical circles. The Dharma Branch has been studying with Mrs. K. B. Davis. Sessions were held (on account of the limited time Mrs. Davis was able to give, owing to the press of work in other centers) three times daily, and the membership list shows many new names. The branch has settled to the winter's work with renewed spirit and love for the grand soul who gave the "Secret Doctrine" to our world of letters. In Boston, an auxiliary branch has been added to the Dharma Branch until such time as the artists who form

it may number sufficiently to take out their own charter, and be known as the Studio Branch. Mrs. Davis met with them while here, and expressed herself well pleased with their ardent desire for Theosophical study. On January 2nd, there was a gathering of many friends to bid Mrs. Davis farewell. Tea was served in oriental fashion. Mrs. Davis left *en route* for New York January 3rd. All who had the pleasure of meeting her expressed delight and wonder at the mental grasp she displayed, and the ability and ease with which she handled the wondrous truths that Theosophy gives us, showing scholarly training by her complete answers to the many questions asked. Though suffering under a serious cold and not quite strong from a recent illness, her forgetfulness of self, and the earnestness with which she met her numerous engagements, proved her devotion to the Cause to which her life is given. Loving wishes follow her from this entire Section, and only the future can tell of the seeds she has sown during her too brief stay among us.

M. C. H.

LOS ANGELES, CAL.—The impetus received by Harmony Lodge from Miss Walsh's visit is still evident in our Lotus Circle and Adult's Sunday Class, which were both organized under her direction. The exercises and lessons are very attractive to the children, and it would appear that the grown children are equally interested. The Lotus Circle is followed by the Adult Class, in which much interest has been manifested. The same subject treated by the Lotus Circle is used, and the hour allotted for study seems short, even when we have had the apparently simple subjects, such as "weeds", "flowers", etc. The children have been building the "Pyramid of Nature", and the lessons, ranging from the mineral to the spiritual kingdoms, have been treated so as to show that the God-life permeates all things, and that each kingdom leads us nearer the Apex-God. The study class concluded "Ancient Wisdom" with the closing year, and has taken up "Man and His Bodies." On the Sunday evenings of the past month the following public lectures were given: "Karma and Re-incarnation, Astrologically", C. D. Greenall; "Birth of the Soul", Mrs. Freeman; "Some Notable Instances of National Karma", Dr. J. Pilkington; Mrs. Besant's "Thought Forms" (illustrated), read by Mrs. Moon; "Religion of Egypt" (Mr. Aylesworth), read by Mrs. Sexton.

C. D. G.

SPOKANE, WASHINGTON, (Olympus T. S.).—Miss Walsh arrived in Spokane on the morning of January 3rd. It was exceedingly cold, the thermometer being about 28 below zero. This, for a California lady, we thought rather trying, but Miss Walsh stood it admirably and without flinching, conducting a study class the evening she arrived. She delivered four public lectures while in Spokane, which were well attended, and organized a large study class. The first public lecture was given in Oliver Hall, on Sunday, the 8th, the subject being "Theosophic Conceptions of God and Man"; the second lecture in Carroll Club Hall, Temple Court Block, on "Death and After"; the third lecture in Oliver Hall on the 15th, subject, "The Bible in the Light of Theosophy"; and the fourth in Carroll Hall, on the 17th, subject, "Schools of Occultism." There were large crowds at all these lectures. A great many ladies have

been studying Theosophy in Spokane, apart from any Lodge connection, and these Miss Walsh succeeded in organizing into a regular study class which will meet every two weeks in Carroll Hall. As a result of Miss Walsh's visit, eight people have joined Olympus Lodge. The Lodge elected an entirely new set of officers, the President now being Mrs. Lida M. Ashenfelter; Vice-President Mrs. Laura S. Hunt; Secretary and Treasurer, Francis R. Drake. We look for a period of renewed interest and prosperity in the Lodge. Some arrangement should be made for Miss Walsh to visit us frequently. If this could be arranged we feel sure we would soon have a very large lodge here, as a great many people were interested in her work and contemplate joining. Besides her public work Miss Walsh made several calls at the homes of people who are earnest inquirers after the new light. On Wednesday, the 18th, she left for Portland and Sacramento, after making numerous friends here and bringing many into Theosophy. The thanks of the Lodge are due Mrs. H. A. Foreman of this city for so kindly placing her Hall in Temple Court at the disposal of Miss Walsh.

JOHN MACKENZIE.

NEW ZEALAND SECTION, (December, 1898)—The most prominent feature of the month's activities is the renting of space in the Auckland Industrial and Mining Exhibition, now open, for the purpose of displaying various works on Theosophical topics, for sale, and also to spread the knowledge of the subject among the thousands who visit the Exhibition. The stall is tastefully decorated; there is a well-filled book case; on the table are spread out Theosophical magazines in various languages, and leaflets and pamphlets are for sale and distribution. The maps from "The Story of Atlantis"; colored illustrations of thought-forms from *Lucifer*, and the colored frontispiece from "The Human Aura," are in view; and upon the wall are hung enlarged photographs of H. P. B., Colonel Olcott, and others. The annual meeting of the Christchurch Branch was held on November 22nd. The Secretary reported a slight increase in numbers, and regular and steady work at classes and public meetings during the year. Mr. J. B. Wither was re-elected President of the branch, and Mr. J. Rhodes was elected Secretary (address, 187 High Street, Christchurch, New Zealand). On December 4th, in Auckland, Mrs. Draffin began a series of five lectures: "Theosophy, What It Is"; "The Growth and Evolution of the Soul"; "Rationale of Karma and Reincarnation;" "The Masters;" "The Practical Application of Theosophy." They are attracting large and interested audiences. The Dunedin Branch Library increases steadily in size and value. The Polychrome Bible is being added to it as issued. It is proposed to form Lotus Circles in Auckland and Nelson.

SANTA CRUZ, CAL.—San Lorenzo Branch has elected the following officers for the ensuing year: President, Mrs. N. Uhden; Vice-President, Mrs. A. Rhodes; Secretary, Mrs. A. Blackmore; Treasurer, Miss Anna A. Dixon; Chairman of Executive Committee, Dr. Jennie Morgan.

ON January 18th, a charter was issued to the Tampa T. S., Tampa, Florida, with ten charter members. This branch consists entirely of persons who ignorantly joined Mr. Judge's Society, have revolted therefrom, and have now entered the T. S. The President is Robert L. Davis; the Secretary is Charles E. Twitt, P. O. Box 83. On January 19th, a charter was issued to the Narada T. S., Tacoma, Wash., with sixteen charter members. This branch consists partly of old F. T. S. returning from the secession of 1895, but mainly of persons leaving Mr. Judge's Society. The Silent Workers' Lodge, Davenport, Iowa, has dissolved. There are now sixty-nine branches in the American Section, but several will probably expire soon.

ALEXANDER FULLERTON,

General Secretary.

SAN FRANCISCO, CAL. (Golden Gate Lodge).—Since last report, the Golden Gate Lodge has continued its usual activities. Public lectures have been given by Miss Nellie Dashiell on "Solving the Labor Problem"; by a symposium on "Devotion"; and by Mr. Will C. Bailey on "Our Duty to Animals." The interest in Theosophic matters continues unabated. The event of importance has been the return of Miss Walsh, after six months' work upon the Coast lecturing and assisting the branches. On February 8th, a reception was tendered to her at the Headquarters, at which the members of the branch and their friends gathered to give hearty welcome to the returning pilgrim. The rooms were beautifully decorated, and an interesting program was presented by the Lotus Circle, after which all were glad to hear an account of Miss Walsh's travels and work, which she gave in her usual witty way, putting all in good humor. We are happy at the prospect of having this faithful worker again among us.

OAKLAND, CAL.—Oakland Branch of the T. S. continues to hold weekly meetings. For some time past we have been studying "The Ancient Wisdom". The questions bring out most excellent replies, which prove of benefit to all. A committee is now hunting up rooms which can be used as permanent headquarters, and although nothing definite has been determined on, yet we hope before long to have open public meetings for the benefit of inquirers.

EXTRACT OF A LETTER FROM MISS PALMER.

TO THE EDITOR OF MERCURY:

We landed on Sunday at Bombay—it is a large place of over eight hundred thousand inhabitants. To my surprise I found I could not get my ticket stamped until next day. An Oriental hotel stared me in the face. Pretty soon I heard that someone was searching for me, and a little later a turbaned gentleman appeared and greeted me in the friendliest manner, after handing me a card bearing Colonel Olcott's name. Other Hindu and Parsee gentlemen gathered and were introduced as members of the Bombay Theosophical Society. They were refined and scholarly people; several of them would grace the President's chair in one of our own colleges and universities. Some of them were college graduates, they spoke excellent English, and their manners were elegant. They are well informed regarding the products, climate and capabilities of our country, and know vastly more about the West in general than we do. Best of all, they are sincere, enthusiastic Theosophists. One thing impressed me greatly—each one seemed devout in his own faith, yet was perfectly tolerant of his brother's belief. In Theosophy they found the basis of harmony. I heard a Parsee and a Hindu discuss the method of burial peculiar to their sects. Neither offered the shadow of criticism of his brother's method. What lessons we need to learn and what false notions we need to unlearn in coming here! I knew the higher classes were more philosophical than we, but I had underestimated their capabilities. One member had composed an original poem in Sanskrit as a welcome, and read and translated it in the branch meeting while I was there. They have a lodge of between eighty and ninety members, and hold several meetings and classes during the week. One evening they read Theosophy in the native vernacular, as a few members do not understand English. They now have classes in the "Secret Doctrine", "Ancient Wisdom", "Outer Court", etc. They speak well extemporaneously. Native women prefer seclusion, and learn our philosophy from their husbands at home. One told me that a Christian clergyman sometimes thanks the native "heathen" for having taught him deeper truths concerning the Christian faith.

During my stay of thirty-six hours in Bombay I was beautifully entertained by the Theosophists and their wives. They decided that it would be more interesting to a foreigner to see the native customs; accordingly the food, service, etc., was in true oriental style. At one meal a native musician improvised poetry concerning the "Logos", the "Rose", etc., and while singing played on a musical instrument resembling the vina. A visiting member from another section of the Theosophical Society is garlanded, and is presented with a bouquet of flowers. This is done on landing at the pier, at the reception given him, and on his departure.

SARAH E. PALMER.

BOOK REVIEWS.

“TREATISE ON THE GREAT ART,” by Don Antoine-Joseph Pernety, edited by Edouard Blitz, M. D.; Occult Publishing Company, Boston.

This is a remarkable book, and will admit of careful study. While a goodly portion of its contents must necessarily remain vague and incomprehensible to the uninitiated, who are unable to read between the lines, yet there is much else that is clear and helpful, especially when read in the light of Theosophical teaching. All physical nature is full of symbols illustrative of the workings of Deity. The evolution of the seed into the plant symbol the evolution of the Ego which dwells in the heart of all. Fire, air, water and earth, the latter enfolding all the others, symbol the down-coming of the Monad through the four planes. The duality in all things is represented by Water (the *prima materia*) and Nature (the Second Cause, the igneous spirit—the reflection of Light, Fire, the Supreme). We regret that space does not permit us to quote more fully from this work, but append the following, leaving the reader to judge of its value:

“There existed then, in the beginning, two principles: the one luminous, approaching spiritual nature; the other material and dark. The first, the principle of light, of movement and of heat; the second, the principle of shadows, of torpor and of cold; the former, active and masculine; the latter, passive and feminine.”

“God is an eternal Being, an infinite Unity, the radical Principle of all. His essence is a great light; His power is omnipotence; His desire a perfect good; His absolute will an accomplished work. * * * Before creation He was as if folded within Himself, and sufficient unto Himself. In creation, He brought forth this great work which he had conceived for all Eternity. He developed Himself by a manifest extension of Himself, and rendered actually material this ideal world, as if He had wished to render palpable the image of His Divinity.”

“The First Light had scattered the germs of things into the matrix which was fit for each one. * * * Each individual preserves within himself a spark of that Light, which reduces germs from latency into activity. The spirits of living beings are raised of the Light, and the soul of Man is a ray or emanation of the Increate Light.

“The spirit of Man is the epitome and quintessence of all the spirits of animals. So man has not a particular character which is peculiar to him, as each animal has. Every dog is faithful, every lamb is gentle, every lion is bold, every cat is treacherous; but man is all at the same time—faithful, indiscreet, treacherous, intemperate, gentle, furious, bold, timid, courageous. Circumstances, or reason, decide always what he is at each instant of life,

and one never sees in any animal those varieties which one finds in Man, because he alone possesses the germs of all.

"Worship God alone; love Him with all your heart, and your neighbor as yourself. Have always the glory of God as the aim of all your actions; call upon Him, He will hear you; glorify Him, He will exalt you.

"Be slow in speech and action. Do not rely upon your own prudence, upon your knowledge, or upon the word and riches of men, especially the great. Put your trust in God alone. Cultivate the talent which He has intrusted to you. Be avaricious of time; it is infinitely short for a man who knows how to use it. Do not put off until to-morrow, which is not yours, that which you should do to-day. Associate with the good and the wise. Man was born to learn; his natural curiosity is a palpable proof of this; and to stagnate in idleness and ignorance is to degrade humanity. The more a man knows, the more closely he approaches to the Author of his being, who knows all. Therefore profit by the knowledge of the wise; receive their instructions with gentleness, and their corrections always in good part. Flee from the association of the wicked, the multiplicity of affairs, and the multitude of friends.

"Sciences are acquired only by study, by *meditation*, and not by dispute. Learn a little at a time; repeat often the same study; the mind can do all when concentrated upon one sole object, but nothing when trying to embrace too many."

MAGAZINES.

The Theosophist, Madras, (November).—"Old Diary Leaves" gives an account of Colonel Olcott's uncomfortable journey in 1885, in a palanquin, while in pursuance of Theosophical work. During his visit to Calcutta at this time, the chief of the Scottish Mission had published the assertion that Hinduism tended to make men liars and women unchaste. Colonel Olcott refuted this calumny in a lecture attended by all the *elite* of Hindu society in Calcutta. The Colonel's account of his restoring sight to the blind man of Calcutta is interesting. He states that this case teaches a great scientific fact, "that blindness, when due to suspended nerve action, may be removed by mesmeric treatment, provided that the right conditions as to mesmerizer and patient are given." W. A. Mayers, in "Theosophical Axioms Illustrated," discourses on "The Pathway of the Soul." "Doings of the Double," by Alex. Wilder, furnishes many accounts of the absence of the conscious selfhood from the body. "Jesus of Nazareth and the Christ" is ably discussed by Lilian Edger, under the subject of "Glimpses of Theosophical Christianity." Nàkur Chandra Bisvas, in his "Bengali Folk-Lore", gives the reader an idea of the home-life and teachings of the middle classes of Bengal and other parts of India. Sri Chandra Basu has a continued article on "The Vedanta Sutras," with a commentary. A. Govindacharlu handles most eloquently "Responsibility, Man's or God's?" He concludes that so long as one thinks and acts, one cannot disavow responsibility, which is inherent in the thought and act. But if he would seek exoneration from all responsibility, let him be prepared neither to

be rewarded for a good act, nor punished for a bad act. C. G. Kaji seeks to elucidate the esoteric significance of "The Ten Avatars" of Vishnu. The reality or life force existing in the unmanifested is recognized in "Form and Its Evolution", by H. D. Orkwill. Under the reviews, "Zoroastrianism in the Light of Theosophy" is given an extended notice.

The Theosophist, Madras, (December), introduces us to our President-Founder on his fifty-third birthday, August 2nd, 1885, at Bara Banki. These "Old Diary Leaves" are extremely interesting. He relates his experience in Lucknow, when informed that he was billed to lecture on "Islam", a subject, he states, of which he had but a slight knowledge. A night's hard study of the Koran, aided by Theosophical study, won encomiums for him from the notable Mahommedans and educated Hindus who attended the lecture. "Doings of the Double", by Mr. Wilder, continues interesting. W. Will has a splendid paper on "Reincarnation Simply Put", which should be read by all beginners. J. D. O. Tepper states pertinently his views in "Remarks on Evolution." Lilian Edger, the valiant worker for Theosophy, gives us "Glimpses of Theosophical Christianity." "Mental Healing," by H. F. Kissal, proves that it is a factor in the evolution of man. A foot-note informs us that the other side of this important question will soon be presented by Mrs. Anna W. Mills. "What Theosophy Has Done for the World" is related by Jehangir Sorabji. The supplement of this number contains a very interesting account of the "Fire Treading at Benares." Among those who witnessed this wonderful occurrence were Colonel Olcott, the Countess Wachtmeister, Mrs. Besant, and other prominent Theosophists.

The Theosophical Review, London, (December).—Mrs. Besant, in the "Watch Tower," describes the "Fire Ceremony", which she witnessed on the night of October 26, 1898, at Benares, India, during the Convention of the Indian Section. Worthy of special mention in "Watch Tower" are the comments on "Some Thoughts on the Atonement", which is the subject of the Hulsian Lectures which are being delivered in Cambridge by the Archdeacon of Manchester. These lectures show the evolution of orthodoxy, for the doctrine of the atonement, from the creed-bound orthodox aspect, "is emphatically repudiated root and branch." "Clairvoyance" (continued), by C. W. Leadbeater, describes the power of the etheric sight, and the principal changes which the possessor of this gift would undergo when he had acquired it. On the supposition that the clairvoyant has attained astral, as well as etheric vision, the writer carefully elucidates the phases of these various changes of vision. He touches upon the *fourth dimension*, and states that "it is quite a familiar figure upon the astral plane." Among the many strange powers which are acquired by the fully developed clairvoyant is that of psychic magnifying power, by which means, Mr. Leadbeater states, "the hypothetical molecule and atom postulated by science become visible and living realities to the occult student." Mrs. Hooper, in "The Western Wonderland", sketches in profile many of the Highland tales and Irish legends. Her interpretations of these legends and

traditions beautifully symbolize the doctrines of Theosophy. N. A. Knox, in "The Development of Consciousness", endeavors, by aid of diagram, to assist the younger students in Theosophy to grasp and comprehend the development of soul consciousness. "The Shepherd of Men", by G. R. S. Mead, is a translation of sermons on initiation, ascribed to "Hermes, the Thrice-greatest." The translator hopes to prove the enormous importance of these treatises for the history of the evolution of Christian origins, and promises to follow up these translations with three or more papers treating of "Hermes the Thrice-greatest", and concerning the Egyptian Mysteries. Ibn Gebirol's "Source of Life", or the *Fons Vitæ*, by Miss Hardcastle, is both interesting and instructive. Ibn Gebirol, whose pantheistic psychology began to make its influence felt a thousand years ago, was a Jewish poet. He is alleged to have first known "the secret of the Kabalistic manifestation-forms." He promulgated through his "Source of Life" the ideas of a universal matter and a universal form, "which included all things but its Creator." "Prayer and Atonement" are considered by Mrs. Besant in "Problems of Religion." Mrs. Cooper-Oakley, in "Towards the Hidden Sources of Masonry", evinces deep research into its mystic teachings. Her paragraphs contain much knowledge for all who are interested in Masonry. Under the heading of "Correspondence," "Man Before Monkeys," by C. W. Leadbeater, is a commentary upon the article "A Plea for Darwinism," which appeared in the October number of this magazine. The writer considers that there is no hypothesis for a "special creation", but advances the idea of "a slow, gradual materialization," in which, by degrees, the outer became the inner, "and the latter grew accustomed to function through the former. * * * No new type of creature had to be evolved when humanity, in its downward course, required a denser physical covering." Concerning the theory of man's descent from the monkey, C. W. L. thinks that it would be nearer the truth to reverse the statement. Correspondence on other subjects, Theosophical activities, reviews and notices conclude this issue.

Revue Theosophique Francaise, Paris, (December).—The initial article in this number is the first installment of "Religion from the Scientific Point of View," a lecture given in Paris, June, 1898, by J. C. Chatterji. The writer commences with a masterly definition of science and religion, proving that far from being antagonistic, as they are considered in the West, they have a common basis. From this interesting article we quote: "Religion is a science susceptible of verification. * * * The student must personally verify its truths. * * * To arrive at this end, he must cultivate all the objects of nature, become master of his body, purify his passions, concentrate his mental powers, and pour out upon humanity the whole love of his soul; for love and disinterestedness are the essence of spiritual life. Under these conditions, the student will become a perfect instrument, able to decipher the laws of the supernatural world." H. P. Blavatsky's "Have Animals Souls?" is completed, ending with an earnest protest against the horrors of vivisection, and the prophesy that "the day cannot fail to arrive when the world will be convinced that animals are creatures as eternal as ourselves." The translation of "Man and His Bodies" is con-

tinued, and Dr. Pascal finishes his "Prehistoric Races", from which we quote part of the concluding paragraphs: "The sixth sub-race is now in formation in the United States. * * * The seventh sub-race, it is believed, will occupy the south of Central America, but this will not be for several centuries. * * * Of the sixth mother-race we as yet know nothing, and upon this point the great Initiates remain silent." The *Revue's* delegate gives a short account of the October Indian Convention. He pays a high tribute to Dr. Richardson, Director of the Central Hindu College, whose method of education is described as "the application of the law of human evolution to the daily life of the students," and to Mrs. Besant's "inspired eloquence." In "Questions and Answers," knowledge is defined as the "result of observations we have made," and wisdom as the "quintessence of experiences assimilated by the soul." "Echoes of the Theosophic World," "Reviews," and the translation of the "Secret Doctrine" complete the contents of this issue.

***Teosofisk Tidskrift*, Sweden.**—The October number contains "The Masters as Facts and Ideals", by Mrs. Besant; "Theosophy and Our Time", by R. Ericsen; "Scientific Corroborations of Theosophy", by Dr. Marques. The recent visit of the Countess Wachtmeister seems to have imparted new life to and awakened much interest in the movement in Sweden. Many are the blessings which follow her from this distant part of the world. The November number contains the closing part of "The Masters as Facts and Ideals", by Mrs. Besant; and "Theosophy and Our Time", by Mr. Ericsen, is continued. "The Power of Thought", by S.; "Fragmentary Thoughts on Karma", by G. Ljungstrom; "Science and Theosophy", and a poem on "The Mahatmas", complete this number. Theosophical Activities show that the three lodges in Stockholm—"Orion", "Ajax", and the "Stockholm Lodge", are holding joint meetings every Thursday night. The December issue marks the completion of the eighth year since the birth of this magazine. It contains a very attractive article, "Luck and Misfortune", by A. K. "Theosophy and Modern Astronomy" is concluded; and Mrs. Besant contributes an article on "The Hidden Sides of Religion." "Activities" show that much work is being done, and the outlook for growth is encouraging.

***The Brahmavadin*, Madras, (November),** continues the wise sayings of Sri Ramakrishna Paramahansa. The parable of Sadhu contains a salient lesson for all seekers of the path. The editorial is "Soul and Realization," which explains a few of the aims of the Vedanta religion and its several paths of Yoga. It states that the function of the Vedanta is to kindle the beacon-light of spirituality in man, and to render the rugged path of truth an easy one to walk over. The "Open Column" article on "Woman," is the report of a lecture by Swami Abhayanaanda delivered in Chicago.

***Theosophischer Wegweiser*, Leipzig, (December),** contains two very instructive and interesting articles—one on "The Birth of Christ", and the other on "Christmas"—both of which deal with the Christ in man. There are also several quotations from the Bible, Buddha, and leading German poets.

The Vahan, London, (January).—The questions "Does the preservation of the physical body (as in the case of saints) likewise affect the preservation of the astral body?" "Are the thoughts of others visible to the clairvoyant in color and in form definite or vague?" etc., are answered by C. W. L. G. R. S. Mead gives an interpretation of verses 6-7, Isaiah xiv, and also answers the question "Why and for whom does the Logos sacrifice himself?" "Is there any forgiveness of sins?" finds most excellent replies by S. M. S. and A. A. W.

Sophia, Madrid, (December).—H. P. B.'s "Esoteric Character of the Evangelists"; "Our Immediate Theosophical Ancestors," by Mrs. Cooper-Oakley; and "Genesis", by Senor Soria y Mata, are continued articles. The last is accompanied by three lengthy charts descriptive of the geometrical evolution of all forms. "The Waters of Renunciation," by H. Kitchen, and an article on "Buddhistic Services in Paris", by A. de Ricaudy, complete this number.

Teosofia, Rome, completed the first year of its existence with the December number, which contained as its initial article, "The Theosophical Life," by Mrs. Besant. Select extracts are continued from Giordano Bruno's "Erroici Furori." The sub-head of "Scientific Corroborations of Theosophy," by Dr. Marques, is "Geology", translated by Olga Giaccone. The continued article on "Reincarnation", by Dr. Pascal, is discussed in this number from a scientific basis.

The Light of Truth, or Siddhanta Deepika, Madras, (November).—A. Mahadeva Sastri, continues his translation of the "Vedanta Sutras." "Evidences of Natural Religion," by G. Bartoli is concluded.

The Prasnotara, Benares (November).—The "Catechism of Buddhism" is continued, and deals at length with the five koshas or sheaths. A full report of the Eighth Annual Convention of the Indian Section completes this number.

The Dawn, Calcutta. (November).—The first article is a continuation of "Lessons in Bhakti". "The Influence of Sun Spots on Weather and Harvest" is worthy of study. Other items and reprints complete this issue.

Awakened India, (December), contains, among other good things, an interview with Swami Vivekananda, on "Indian Women—Their Past, Present and Future."

The Humanitarian, London, (January), contains an interesting article on "The Akkas—the Pygmies of Africa", by the late Sir Richard F. Burton, the famous Orientalist and traveller.

Die Uebersinnliche Welt, Berlin, (January), contains several articles on spiritualism, hypnotism, table rapping and kindred subjects.

We have also to acknowledge the receipt of *Balder*, Christiana; *L'Idee Theosophique*, Brussels; *Philadelphia*, Buenos Aires; *Theosophic Clippings*, Auckland; *The Exodus*, New York; *Journal of the Maha-Bodhi Society*, Calcutta; *The World's Advance Thought*, Portland, Oregon; *The Secret of Christianity*, *The Coming Light*, *The Religio-Philosophical Journal*, *The Liberator*, *The Star*, *Voice of Labor*, San Francisco.

THEOSOPHICAL SOCIETY.

AMERICAN SECTION DIRECTORY.

General Secretary, ALEXANDER FULLERTON,

5 University Place, New York City, N. Y.

In order that Branches may be accurately represented in this Directory, Secretaries are asked to report promptly all changes.

Albany, N. Y. Albany T. S. George H. Mallory, Secretary, 51 State St.
Boston, Mass. Alpha T. S. Miss Estelle Bright, Secretary, 7 Chardon St.
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Brooklyn, N. Y. Mercury T. S. Miss Ellen H. Hendrickson, Secretary, 424 Franklin Avenue.

Creston, Ia. Creston T. S. Daniel W. Higbee, Secretary, 105 East Montgomery St.

Chicago, Ill. Chicago T. S. Miss Isabel M. Stevens, Secretary, Room 426 26 Van Buren St. Meets Wednesday evenings at 8 o'clock; Sundays at 3 P. M.

Chicago, Ill. Shila T. S. Miss Angelina Wann, Secretary, 6237 Kimbark Ave. Meets every Friday afternoon at 2 o'clock at 5427 Washington Ave.

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